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WITH

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MADE TO THE SOCIETY.

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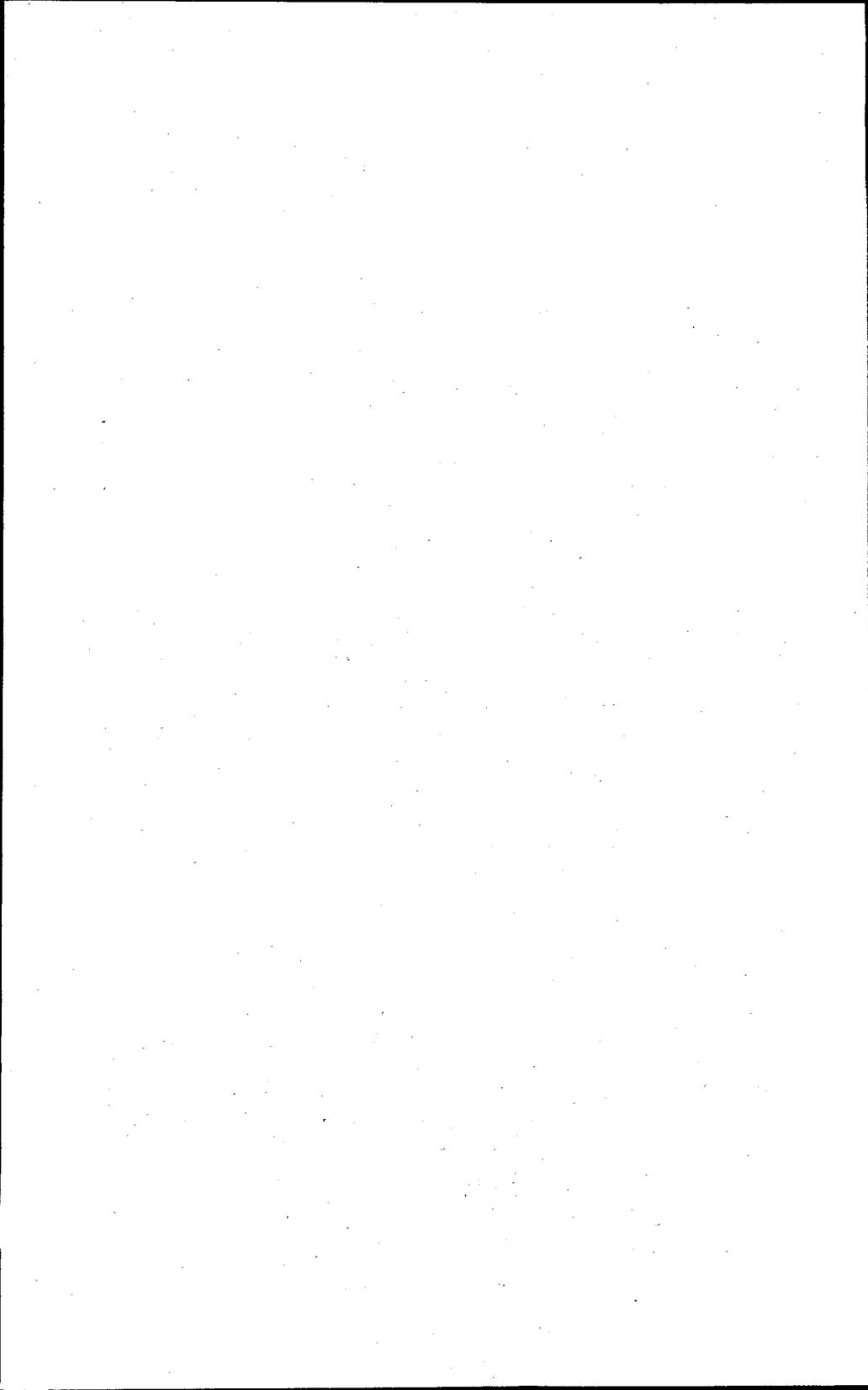
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CAMBRIDGE ANTIQUARIAN
PROCEEDINGS AND COMMUNICATIONS.

STATE OF TEXAS

COUNTY OF DALLAS

PROCEEDINGS
OF THE
Cambridge Antiquarian Society,
WITH
COMMUNICATIONS
MADE TO THE SOCIETY.

VOL. VIII.



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1891—1894.

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Mr GEORGE CHARLES MOORE SMITH, of S. John's College, made the following communication :

ON A MS. KEPT BY JOHN DUCKWORTH, OF S. JOHN'S COLLEGE, ABOUT 1670.

This manuscript book is the property of Sir Dyce Duckworth, who bought it from a Birmingham bookseller.

It is the commonplace book of John Duckworth, undergraduate of S. John's College, admitted 24th March, 1670 (our reckoning), B.A. 1673, M.A. 1677. The book is dated "John Duckworth, his booke, 1670." It is chiefly interesting as throwing some fresh light on University studies of the 17th century.

The author is described in the *Admissions* of S. John's College as "of Haslingden, Lancashire, son of James Duckworth, yeoman; bred in Blackburne under Mr Sagar." However, this book contains a Latin letter addressed by him apparently to the Master, in which, applying for a Somerset Scholarship, he claims to have been educated for four years, "more or less," at the Manchester Grammar School. He was not elected to a Somerset Scholarship. This book also contains a copy of his *supplicat* for his degree. Baines' *Lancashire* shows that after leaving Cambridge he was incumbent of his native place, Haslingden, from 1680 to his death at the age of 44 in 1695. This book has some pages headed "A true account of ye Buriall Certificates in ye year 1684." A list of 45 names follows, with dates running from April 21 to March 22. The Vicar of Haslingden writes that the list is a transcript of the register of that parish for these months.

The book testifies to the use at Cambridge of three authors particularly: Theophilus Golius—Bishop Robert Sanderson—and Eustachius à Sancto Paulo. I will take each of these in turn.

1. Duckworth begins one end of his book with an epitome of *Theophilus Golius'* compendium of Aristotle's Ethics. This he heads "Epitome Doctrinae Moralis ex decem Libris Ethi-

corum Aristotelis ad Nicom: collecta per Golium." The abstract (in Latin) runs to 12 pp. of MS. Theophilus Golius (1528—1600) was born at Strasburg, where he became Professor of Moral Philosophy. The book was published at Cambridge in 1634, London 1662. Sir S. D'Ewes, who was at S. John's College in 1618, writes "Of ethics or moral philosophy, he (my tutor) read to me Iacchaeus, Gelius (so Halliwell, but clearly *Golius*)." John Gibson writes in his first term at S. John's College, 16th December, 1667, "We have read over Burgersdicius and are now going to read Golius' Ethicks¹."

2. Then follow *Annotationes Sandersoni*, in other words an abstract of Bishop Robert Sanderson's treatise *De juramenti promissorii obligatione Praelectiones vii. Lond.* 1647, a work said to have been translated into English by King Charles I. This is followed by *De Obligatione Conscientiae Praelectiones Decem*, that is to say, an abstract of another of Bishop Sanderson's works, printed along with the treatise on the oath in the edition of 1670. It is interesting to observe that 40 years later these works of Sanderson were still studied at Cambridge. Ambrose Bonwicke, in his second year at S. John's College (1711), had read over '*Sanderson de Obligatione Jur. & Consc.*'²

The popularity of these works is shewn by the number of editions they went through. The praelections on the *Oath* were delivered in 1646. Editions were published from London in 1670, 1686, 1710, 1719. Probably there were earlier ones. The English translation was published in 1655 and 1716. The praelections on the *Obligation of Conscience* were delivered in 1647, and there were editions issued from London in 1660, 1661, 1686, 1696, 1710, 1719.

3. The part played by Eustachius à Sancto Paulo in the schools of the 17th century seems to have been less noticed than it deserves.

Duckworth heads a philosophical epitome merely, *Ev. Eth.*, and it was only after some trouble that I found that this

¹ *Camb. Ant. Soc. Proc. and Comm.* viii. 68.

² *Life of Ambrose Bonwicke.* Ed. Mayor, pp. 53, 184.

epitome was derived from the Ethics of Eustachius à Sancto Paulo, of which an edition was published at Cambridge in 1654.

The fact of there being a Cambridge edition of the book, and of Duckworth having epitomised it in his undergraduate commonplace book, would alone shew that it was a text-book in our schools. We find, however, that the book remained in use here into the eighteenth century. Ambrose Bonwicke, when at S. John's in 1710—1711, read and epitomised this book exactly as Duckworth had done 40 years before. In his first year at Cambridge he had made three epitomes, one of which was "of the first part of Eustachius' Ethics, and transcribed into a paper book among his other exercises." In 1711 he had "read Eustachius' Ethics, and a second time as far as the Passions¹."

Professor Mayor, in his note, mentions a number of editions of the works of Eustachius, but I have been able to add others. The result will shew the astonishing vogue that his philosophical treatises had in the 17th century, and will create a wonder that so little is known of the man himself. We know, from an *Imprimatur* of the Sorbonne, that his name had been *Asseline*, although on his title-pages he appears only as "Fr. Eustachius à Sancto Paulo." He describes himself, "ex congregatione Fuliensi, Ordinis Cisterciensis," i.e., of the Congregation of Feuillans in Languedoc, the town which gave its name to the Feuillants monks. He dates his great work *Summa Philosophiæ Quadripartita, de rebus Dialecticis, Moralibus, Physicis et Metaphysicis*, "e nostro monasterio D. Bernardi, Parisiis, Anno Dom. 1609." Visch in his *Bibliotheca Scriptorum Sacri Ordinis Cisterciensis*, published in 1649, adds that Eustachius was "religiosus et postea assistens Reverendi Patris Generalis et Visitator Congreg. B. Mariæ Fuliensis Ord. Cist. Ante religionis ingressum cognominatus Asseline ac S. Theol. Doctor Sorbonicus."

Visch mentions, besides the *Summa Philosophiæ*, (1) a *Summa Theologiæ tripartita*, Paris, 1613, (2) a French work of

¹ *Ibid.* pp. 20, 53, 185.

religious meditations and exercises, "novissime 6 meditationibus ab autore auctus, recussus fuit Paris., 1640," which would imply that Eustachius was living till 1640, if not till 1649; (3) another French work, on the use of the Sacraments of Penance and of the Holy Eucharist.

All we know of Eustachius à Sancto Paulo is now told. He published his first work from Paris in 1609—he was living apparently in 1649—of the dates of his birth and death we are ignorant. His name does not occur in the *Biographie Universelle*. It occurs in Rotermond, *Algemeiner Gelehrter Lexicon*, and in the *Universal Lexicon*, Leipzig, 1740, but neither book nor Professor Mayor adds any fresh facts. All the same, Eustachius' text-books appear to have had extraordinary success during the 17th century. I do not suppose that I have by any means got a complete list of the editions of his works. But I find the *Summa Philosophiæ Quadripartita* appearing: 1609, 1614, Paris; 1616, Strasburg; 1620, Lyons—also Cologne; 1623, Paris, called the 7th edition; 1629, Cologne; 1638, Geneva; 1640, Cambridge; 1647, Geneva and Leyden; 1649, Cambridge.

Heereboord in his preface to the Leyden edition gives reasons for preferring Eustachius to other philosophic guides, and says that he "primas fere teneat partes ac potissimum studiosorum manibus teri solet."

A *Breviarium Eustachiano Philosophicum*, an epitome of the *Summa*, was prepared by Adam Scherzer, Leipzig, 1663.

It is noteworthy that the only two English editions of the *Summa* were those published at Cambridge in 1640 and 1649. But it would appear that the part of Eustachius' treatise which dealt with Ethics, was more studied in our University than was the rest. Accordingly, in 1654, we have for the first time this part published separately, under the title *Ethica sive Summa Moralis Disciplinæ*. It does not appear that there was ever any foreign edition of the *Ethics* alone. Four other editions followed from London, dated 1666, 1672, 1677, and 1693, but as they contain the statement that they are to be sold by "H. Dickinson, E. Hall," &c., Cambridge, and are counterparts of the Cambridge edition, it would seem that

they were designed for use here. In 1707 another edition was issued actually from Cambridge. There is a further proof of the special connexion of Eustachius with Cambridge, that while there are a dozen or a score of editions of his works in Cambridge, there is only one copy of the *Ethics* (1693) in the British Museum, and none of the *Summa*. It is strange that Eustachius is not mentioned in Mr Chr. Wordsworth's *Scholae Academicæ*.

Mr R. A. S. MACALISTER, B.A., St John's College, made the following communication :

ON KILLEEN CORMAC, KILDARE¹.

MONDAY, *March 12th*, 1894.

F. J. H. JENKINSON, M.A., President, in the chair.

Professor DARWIN made the following communication :

ON MONUMENTS TO CAMBRIDGE MEN AT THE
UNIVERSITY OF PADUA.

In December, 1892, I had the honour of carrying an address from the University of Cambridge to that of Padua, on the occasion of the tercentenary celebration of the appointment of Galileo to a Professorship at Padua.

The University cloisters, and the hall or "Aula Magna" (which is on the first-floor), are profusely decorated with armorial tablets erected to commemorate the residence in Padua of many doctors, professors, and students. The colours of the arms in the cloisters have mostly perished, but I noticed that in the hall the tinctures were in flagrant contravention of the rules of heraldry. On my remarking this to Professor Ferraris, Rector Magnificus, he explained to me that when the hall was re-decorated, the painters had been allowed to act according to their fancy with respect to the colouring of the tablets. In

¹ This paper, with additions and illustrations, will be printed in a future part of the Society's *Proceedings and Communications*.

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